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THREE POINTS

THERE is never likely to be a failure of youth to enter into callings where the idealism is more obvious than the material rewards. If this were not so, universities, schools, the hundred and one forms of social service, not to mention all the calls of high adventure, and not to mention above all the churches, would cease to exist and civilization would vanish. It is not likely to vanish.

The young men who are likely to enter the Unitarian ministry will not be put off by the comparative poverty which awaits them; they will be put off by a petrification of idealism which denies them even before they enter the churches. Even this is not the whole story; perhaps this will not put them off; but the elderly ought to consult the present as it is and not as viewed from the past. They ought to be willing to bear the bruises that are likely to come from youth if they invite youth to the service of idealism.

It has been said by responsible ministers in the Unitarian churches that the Unitarian movement is trying to cripple along on a "nineteenth century theology and an eighteenth century psychology". They say this because they are aware of the ferment in organized religion. Unitarianism, if it could rescue itself from the past, indeed—as is the truth—if it could bring to life the adventure of the spirit of the past then it could enter upon a venture that would deride most of the current defeatism.

The defeatism largely consists of living in a rut (a rut has been described as something merely narrower than a grave) which neither expects or hopes for criticism of the obvious.

There are certain Unitarian statements of long standing. In their day they meant something; to-day, for many at least, they are reverberations from the past.

Unitarian Statements

"The Brotherhood of Man". What on earth is it? Vaguely, nineteenth century idealism knew what was meant by the words, and certain conspicuous Unitarians gave them a magnificent challenge and flavour. Philip Wicksteed in the context of the Boer War could throw originality of meaning into them. But gone is the Boer War, gone indeed in the later League of Nations and all the magnificent sermons preached about it Sunday after Sunday. All vanished. What does the "Brotherhood of Man" mean in an age of Communism, of racial ferment and conflict never even dreamt of forty years ago, of Korea and Indo-China on the doorstep, and a place called Kenya terribly present at the moment in a number of British hearts? The "Brotherhood of Man" is inconceivably more searching to-day than in the nineteenth century. What do the words mean? To carry on with the statement of them year after year as a Unitarian aim, without one collective perturbation about their meaning in actual situations, is to make ghosts act for real things. Unitarians have something to say: they have something to say which belongs to themselves; they do not say it.

Good and Evil

"The Victory of the Good". What on earth does it mean? Everyone knew what it meant, more or less, at the beginning of the century. But in the terms of those days good has been victorious in a manner hardly then to be dreamed of. Grinding poverty (in Britain) has been banished; social equality approaches the dreams of the dreamers; disease and pain have been curbed and there is adventure in curbing it more; world government has been established more securely than some of the idealists could have imagined; good—in terms of half-a-century ago—is magnificently victorious. But no evil present?

Tell that to the concerned, or to the gentlemen who will in due time be setting off from these islands to let off another nuclear explosion. Tell it to the young with material security never known to their ancestors.

Evil is just as present and just as certain as good, and always likely to be so. What is Unitarian theology going to do about that? It could do much; it could in fact, in terms of spiritual experience do most things. The men, the occasion, are awaiting. But nothing is done, and everything could be done.

The Kingdom

"The Kingdom of God"? In a world of Communism, Mohammedism, Buddhism, Hinduism, of Christian churches questioning their own sectarian positions as never before: What does it mean? What is the theology of it? It means something, but most assuredly not what it meant in the comparative Christian security of half-a-century ago. Not even what it meant then in Biblical terms.

There are answers to be made. A revival of British Unitarianism can only take place when the answers are attempted. Everyone knows this to be true, and everyone knows that a revival in this sense could begin tomorrow if there were the will.

Next week, on the few occasions when this happens, Unitarian ministers will be meeting in Oxford from all

over the country. A message of confidence and purpose from such a meeting, addressed to the whole movement, could be the beginning of many new beginnings in the future.

RACE RELATIONS GROUP

It is good news that the Social Service Department may be able to set up a Race Relations Group that will examine the tensions and difficulties of a new human situation. This is a new technique for the actual realistic world in which the churches have to live. How splendid it would be if the Women's League, with all the talent at their disposal, could form a group that would have under continuous examination all the new problems that face women in a new society.

WHAT IS CHRISTIANITY?

By Dr. Alfred Hall

(Concluded from last week.)

IN spite of certain recent trends in New Testament interpretation, the main contentions of Harnack in "What is Christianity" holds good and should make us confident that we can know the main facts of the life and teaching of the historical Jesus. The picture has never faded from my own thought and has influenced all my preaching. As the Rev. L. A. Garrard states in his timely, able and concise Essex Hall Lecture, "I believe that there are signs that the more far-sighted orthodox scholars are becoming dissatisfied with the historical negativism which has prevailed so long". The evidence of that sometimes seems clear. When theologians, no matter to what Church or School they belong, write or speak of the human side of Jesus, they have to rely upon the Gospels, and the portraits they draw have a striking likeness to that drawn by Harnack and other Liberal Protestants.

When they neglect the Gospels, and form their own conceptions of "the Christ," they fall into the error, which is described by a Presbyterian scholar, Dr. D. M. Baillie, in his volume *God was in Christ* as "a subtle form of docetism":—the early Christian heresy that, matter being essentially evil, the body in which Christ manifested himself was not formed of flesh and blood but of a celestial substance which could not be contaminated by evil or sin. Moreover, it must always be kept in view that no modern experience, however intense, can alter the main facts of the life of Jesus as recorded in the Gospels. Even Bultmann, one of the chief exponents of Form Criticism writes in his *Theology of the New Testament*, "The synoptic gospels are *the source for Jesus' message*" (his italics). Those Gospels have been passing through a period of denigration, partly owing to differences among Liberal Protestant scholars. But these differences were exaggerated, and there was little reason for rejoicing over them.

An Anglican Bishop once said to me that what impressed him most was the way in which the advanced Liberal scholars contradicted one another. He seemed to draw some consolation from the fact, as though this proved that the traditional orthodox position remained unshaken.

Certainly to the public generally Schweitzer's eschatological interpretation appeared to rule out the Liberal Christian conception of the man of Nazareth. But Schweitzer had studied under Harnack and maintained a close friendship with him until Harnack died in 1930. Harnack had asserted no less emphatically than Schweitzer that Jesus was "a child of his day". In his preliminary lecture Harnack set forth some principles which govern enquiry and said, "Jesus Christ and his disciples were situated in their day just as we are situated in ours: that is to say, their feelings, their thoughts, their judgments and their efforts were bounded by the horizon and framework in which their own nation was set and by its condition at the time. Had it been otherwise, they would not have been men of flesh and blood, but spectral being" (p. 12). Schweitzer showed that Jesus was more under the influence of current eschatology than had been supposed. He altered the picture, but his contribution was an application of the principle Harnack formulated.

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Harnack, relying upon a strictly historical method actually anticipated the contention of the Form Critics. He may be said to have provided an excellent summary of their position. He said, "These first three Gospels are not, it is true, historical works any more than the fourth; they were not written with the simple object of giving the facts as they were; they are books composed for the work of evangelization. . . . Nevertheless they are not altogether useless as history" (p. 20). "We must look at the reflection and effects which he produced in those whose leader and master he became" (p. 10).

Even if some passages have been formed and coloured by the demands of early preaching, they give us a valuable and vivid picture of the personality, whose cause the early evangelists sought to promote. In their devotion to their Master the disciples strove to present him as they had learnt to know him. It cannot be believed that they deliberately twisted and altered the main facts, though they may have been limited in their understanding of them and they would naturally cast them into forms which their readers and hearers could most easily understand. But whatever additional comments they made and whatever forms they created, they were not guilty of intentional misrepresentation.

But if we regard the Gospels as the outcome of propaganda, we can still gain a definite picture of Jesus the preacher, whose message these early disciples took risks to make known. Valuable inferences concerning his work and influence can be made from the heroic struggle of the Christians in the days which followed the story in the Gospels. Even the absurd miraculous stories in the Apocryphal Gospels tell of a person who was intensely humane. As Harnack said, we have a Fifth Gospel—the record of the earliest days of Christianity—which in some ways speaks more distinctly than the Four, for it bears witness that a man of outstanding religious genius has passed across the scene of history. We shall always have to rely upon these Gospels, if we wish to know what manner of man Jesus was.

THE DILEMMA

By L. Baker Short

THE Romantic attitude to life and literature has been variously analysed and described. But Maurois in his brilliant new life of Victor Hugo has given it an illuminating interpretation: "It was the Spirit of the Age; it was an anguish, a discontent, a conflict between man and the world in which he lived." And then he quotes another writer: "The feeling that life is no longer enough, that it is strangely incredibly empty if one does not stray beyond its frontiers: the strange movement of a human soul never at rest, sometimes on the heights, sometimes groaning in captivity. . . ."

But this is true for all time not just for an age. All men who are truly alive feel this conflict and tension. We are all condemned to live in the Present—in time and space—and yet we truly cannot. We can adapt ourselves, we can exist, we can fossilize, we can die—but we cannot really live except we feel the conflict and the tension between man and the world—the urge to go beyond the frontiers. We must seek "The light that never was, on sea or land". We must "drink life to the lees," for "all experience is an arch where thro' Gleams that untravell'd world, whose margin faded For ever and for ever when I move. . . . As tho' to breathe were life". "A man's reach should exceed his grasp, Or what's a heaven for?"

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Men seek to resolve this conflict, this dilemma, in various ways—usually by turning either to the Past or to the Future. The Greeks set a Golden Age in the past. Medievalists seek a Merrie England in the Gothic Middle Ages. Some Christians and Unitarians would go "back to the Gospel of Jesus,"

back to the "simplicity" of primitive Christianity. Some people look always back to Youth for hope, while some would turn back to Nature and the simple life. On the other hand there are those who seek a solution in the Future—the millenialists, the apocalyptists, the eschatologists, the utopians, the other—worldly. So by social reform some seek to build the Kingdom of Heaven on earth. So by a dialectical revolution Communists seek to create One Perfect Proletarian World. All these are forms of Romanticism—as is also man's predicament as seen by modern Existentialism, and dealt with in so many modern French plays.

Such forms of Romanticism yield a certain satisfaction so long as they are at grips with something real and vital in the life of the times. But let the issue die or the conflict become unreal, the satisfaction ceases and atrophy and death begin. So 19th Century Liberalism had its day, died down, and yielded place to Labour Party Socialism. The latter has achieved the Welfare State. This now yields no final satisfaction, and the Labour Party is in the doldrums. The romantic Aneurin Bevan harks back to Keir Hardie and primitive Socialism. But this is no longer real—and either some new romanticism or Communism must supervene.

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What is true of Romanticism in general has its applications also to Unitarianism. It has something to do with the recent discussion by Dr. Wilde and others as to why Unitarianism does not grow. In the 18th Century, Unitarianism was essentially middle-class. It was markedly rational, moderate, unemotional, commonsensical. How right it was—and yet how wrong. It was good to criticise the unreasonable and superstitious in orthodoxy. It was good to stress the universal saving Love of God as opposed to threats of hell-fire. But such Moderatism could not for long satisfy the Romantic yearnings of men's spirits. Man shall not live by prose alone, but by every fancy that proceedeth out of the heart of God. Fantasy, Imagination, are necessary for men to live and grow. So Moderatism and Unitarianism were criticized as lacking in zeal and feeling, and the great Evangelical Movement sprang up in answer to the Romantic yearnings of men's hearts, much as easy-going 19th century theological liberalism has been followed by 20th century sterner Barthianism.

Under the democratic influence of the French Revolution Unitarianism now sought a new Romanticism. At the beginning of the 19th century, in the great Romantic Age, Unitarian Baptists like Richard Wright and Robert Aspland led Unitarians to the crusade of taking the Unitarian Gospel to working people. At the same time middle-class Unitarians led the way in social reform and social service, the Romance of getting to grips with the social evils of the time and bringing the Kingdom of Heaven on earth. It is difficult now to read of their ingenuous and naive belief that Unitarianism would soon inevitably win the world and destroy Orthodoxy. But it was our greatest age—the time of our great contribution to social life—the time of our greatest numerical strength.

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It is sad to think, however, that it is also the cause of our subsequent weakness. For once the Romance of the Social Gospel had passed and men's souls were still left unsatisfied, the superficiality and unsatisfactoriness of much of our Gospel was laid bare. (American Unitarianism is still in the age of successful Social Romance, and will later have to face the same issues.) The middle and working classes were never successfully fused in Unitarianism not even by the ministers, who were increasingly drawn from the working class.

Revolt of a new and more satisfying Romanticism—for the Darwinian scientific revolution was only a logical continuation of earlier Unitarianism—we remained spiritually at a stand-still. Rationalism and the Romance of attacking the Orthodox were no longer satisfying and real, for the Orthodox had been influenced by what we had to give. With our rationalism, we had ceased to have a sense of romantic conflict with the world. We had no "urge to go beyond the frontiers"—"A primrose by a river's brim, A yellow primrose was to him, And it was nothing more". Spiritual guides, we felt perfectly at home in a "friendly universe"—so at home in fact, that like the man who came to dinner, and stayed to die, we made ourselves too much at home. We had over-simplified religion and salvation with our "Christianity in its simplest and most intelligible form," for religion is nether simple nor easily intelligible. We spoke too much of "Little Lamb" and too little of "Tyger! Tyger! burning bright". We needed a new Romanticism at grips with reality.

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Theodore Parker in America and Martineau at home tried to give us a new Romanticism, but we would not. They knew that we must grow within, if we would grow without. They knew that we must wrestle with the God within and with the deep things of the Present, if we would go forward. Unitarians of their time condemned what they called their "scepticism and mysticism". To-day we praise their names, but we have not truly followed them. Instead we have tried to live on the Romanticism of our heroic Past. So we produce historians, but few theologians and philosophers. If we are to grow, if we are to use our rationalism for the good of the world, then we must grapple more seriously and more profoundly with the spiritual and psychological depths of human nature. In this Freud centenary year I cannot help feeling that the new Romanticism for a live and growing Unitarianism lies along these lines. Such a new sense of conflict and reality we *must* find if we are to live and grow.

COMMENT

Birds' Eggs

As I was travelling in the bus from a neighbouring town the other day, I listened to two high school boys, who, with their elders, were carrying on a vigorous conversation about their collections of birds' eggs. I was astounded at their knowledge of the haunts and habits of even rare birds, and horrified to learn the size of their collections, especially as I was under the impression that a different attitude to bird life was becoming more general among young people.

There are evidently two sides to the greater interest in nature that is responsible for the establishment of preserves for rare birds and plants. A young woman of my acquaintance told me the other day that she was going to spend her holidays on the East Anglian Coast, and it turned out that she was going to mount guard for a specified time during a number of days, to see that the nests of some avocets, who have lately begun to breed in England once again, are not robbed in order to sell the eggs to dealers in birds' eggs. I have heard it said that the outskirts of a bird sanctuary are often more like car parks on a fine Sunday afternoon than the traditional English countryside. It may be that the protected birds will learn to take all this human interest as a matter of course—one never knows, but the odds seem ultimately against it.

Mislaying One's Hat

A minor consequence of the dry weather we have had the last two or three months is that I do not run the risk of losing my hat. As I said not long ago, I never wear a hat unless it is raining or threatening to rain, and the result is that I will go into a house or a restaurant or some other building, and if when I leave, rain is not actually falling, I am inclined to forget my hat, the loss of which I do not notice until the next time I want to protect my head from the rain, often several days later. During the last three years I have as a consequence lost two hats. Apparently, however, it has always been a human weakness to mislay one's hat, although the practice of going bareheaded has sometimes made the consequence more costly.

Dr. Johnson seems to have been annoyed by the conclusions people were apt to draw from it in his own case.

"There is a wicked inclination in most people," he once said, "to suppose an old man decayed in his intellects." If a young or middle-aged man, when leaving a company, does not recollect where he laid his hat it is nothing; but if the same inattention is discovered in an old man, people will shrug up their shoulders, and say, "His memory is going". "I am afraid that in the matter of the hats I can't give myself so satisfactory an excuse as the barbed and crushing, but superficially respectful one that the Marquess of Salisbury once made to Edward VII when he was Prince of Wales. At a levee the Prince told the great statesman to wait, and then said to him, "Look at your trousers!" "What's wrong with them, sir?" "Don't you see that you're wearing trousers of the Elder Brethren of the Trinity House with the Diplomatic Coat?" Lord Salisbury said that his valet was on holiday and that the footman had put out the wrong trousers. "But it is extraordinary that you should not have noticed the mistake yourself!" Lord Salisbury said: "It was a dark morning and I am afraid that at the moment my mind must have been occupied by some subject of less importance."

With regard to Johnson's protest against people being over-ready to suppose on old man "decayed in his intellects," a remarkable instance of the change in our view of what constitutes old age is given in the account of Defoe given by his son-in-law, who speaks of him as "at least sixty years of age, afflicted with gout and stone, but retained all his mental faculties entire". To-day we would wait until a man was nearly ninety at least before we thought it in point to say that he had "all his mental faculties entire".

Hitch-Hiking

I was down at the seaside for a day last week, and as I sat on the Parade, a young man came and sat there too. He told me that he was a soldier on leave for a day or two, and had come a long way yesterday by getting lifts from motorists. The first time I came into touch with that as a practice was shortly after the first World War when I was driving with my father-in-law between towns 70 miles apart. About two miles after we started a man and woman stopped us and asked whether they could have a lift. We drove on and on wondering when they were going to get out; and as we approached some mountains in crossing which we were miles from any villages or even houses, my father-in-law asked, "Haven't we taken you past where you want to go?" "Oh, no," said the man, "we'd like to go as far as we can." I used to think that the practice became common only when the use of motor cars became widespread, but apparently it existed long before. When, for example, Anthony Trollope went to London to spend his first unhappy years at the Post Office, he and two friends formed a little club, which they called the Tramp Society, in obedience to which they wandered on foot about the counties near London. They did not, however, forswear the use of conveyances, but only the paying for them. On one occasion they wanted a lift badly, and one of them therefore enacted an escaped madman, and the others his pursuing keepers. They thus got themselves a lift in a cart, and ran away as they approached the mental hospital.

Small Theatres

One of the tragedies of the world of amusement is the passing of the "little theatres" holding up to 500 people, which used from week to week or, preferably, from fortnight to fortnight, to put on plays that catered for those who did not draw a fast line between entertainment and thinking. When I recall that some of my most delightful memories of the theatre are associated with such small theatres as "Everyman" at Hampstead and the Oxford "Playhouse," I can only feel that the present generation suffers a great loss. To-day, in contradistinction with the 1920's, it is no longer possible to run a theatre on weekly takings of £300, or to "make-do" with scenery and properties that relied on the intelligent co-operation of the audience, although even thirty years ago there were failings, as when the management of "Everyman," putting on *Romeo and Juliet* were forced to make a large hole cut in a "flat" do for a balcony, only to be harrowed by hearing a voice from a back row loudly whisper: "It's a lavatory window". There is surely a lot to be said for the recommendation made by a broadcaster a short time ago that the television public which pays less than a shilling a week, with no entertainment tax, should pay entertainment tax on all licenses, the proceeds to be used for such purposes as subsidizing the small theatres. Such payment would not really be a subsidy, but rather payment for services rendered, seeing that such theatres train the young players that before very long are going to turn their backs on the theatre and become film and television stars.

THE CENTURY OF YOUTH

By P. Whaley

THIS century seems to have an obsession with Youth, for so often now-a-days people are not judged by what they are, or what they do, but on how many years they do or do not possess. In fact, lack of years is an asset, though lack of years implies lack of experience and wisdom.

Youth is restless and unstable. It is swayed by its emotions, not its reason. It follows the herd, and its judgments are essentially the herd judgment. Extreme youth is not the time of real originality, as so many people are fond of stressing. The new ideas and discoveries in either the arts or sciences come, with but few exceptions, from those in the prime of life or on the threshold of middle age.

Youth plays an important role, however, in forcing its more conservative elders to adopt the ideas and practices of the pioneers. In this it is an innovator.

Because of its restlessness and curiosity Youth is not afraid of new ideas, though it seldom creates them. Youth is more suggestible that maturity or middle age. It seems to be easier to hypnotize young people than it is to hypnotize the middle aged. Herein, of course, lies the danger of extreme youth. It may adopt good ideas and practices, but it may just as easily adopt evil ones.

Youth can teach itself little of experience or wisdom, for these it can only learn from older folk, parents or teachers.

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What causes this modern pre-occupation with Youth, this modern self-consciousness about age? Perhaps it may be explained by four causes, the first of which is probably the increase in the number of old people, because everyone is living longer.

The second cause may be a reaction from the centuries' old domination of Youth by its elders. This is the first century that has seen the liberation of Youth as well as of women, and Youth, still uncertain in its freedom, is aggressively dominant in its turn. We have gone a long way since the days when a Roman father could order the execution of his son.

The third cause may be our pre-occupation with our bodies and our worship of physical fitness. This worship of physical fitness we inherit, along with so much else of our civilization, from the Greeks. The young are perfect in bodily health and vigour, so we worship Youth. But Man was not meant to possess only a perfect body. Any animal can possess the same, and does. Man was meant primarily to have a perfect mind, as Christianity so strongly stresses.

Healthy bodies are very necessary, but if we devoted a little more time to cultivating healthy minds we might find that with some of us natural bodily health would follow.

The fourth cause is probably the fundamental one, and the other three all stem from it.

This is our belief that our bodies are all, and that when they end, we end. The Ancient Egyptians, the Greeks, the Hebrews and our forefathers of the Middle Ages weren't worried by such gloomy beliefs. They were as sure of the next world as they were of this one. Modern Hindus, all Buddhists, and probably most Mohammedans have no fear of death, but not so Modern Christian Europe. We fear death, because death to us is the end of all.

So we cling to Youth and obsess ourselves with counted years, because the grim spectre is ever present, though never admitted. No wonder Age is always sniping at Youth, because Youth has what Age has lost, a seemingly unlimited number of years. As if the number of times we have, or have not, been round the Sun was the only thing that mattered in Life.

Modern man is always reminding himself and other people of their respective ages. No one is ever allowed to forget their age in this modern world.

Animals retain their youth nearly threequarters of their lives, humans about two-fifths, if that. As the worry and competition of 20th century life increases, so does the ageing process. Besides that, we are being constantly submitted to a barrage of suggestion, that goes on ceaselessly day after day, year after year, all our lives. If we forget our ages, other people busily remind us of our declining years. We are more than half-hypnotized into growing old.

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Yet there are a few fortunate people living among us who remain immune to this barrage, and to the stresses of modern life. Some of them are famous, some are unknown, but all of them have the same characteristics in common. They retain their mental and physical vigour, and very often an extraordinary youthful appearance, to an advanced age.

Ninon de Lenclos is one famous historic example, Cleopatra another, and there are modern examples. Many of us may know someone who is like this. We admire the famous, we envy and snipe at those we know. Instead of envying them, why don't we find out how it is they carry their years like a flag, and not like a burden.

It should lie within the power of all of us to achieve this desirable state of affairs. These people seem to possess an excess of bodily vigour, and an overflow of mental energy. One thing we might discover about them is that their mental attitude to life is different.

All of us are not blest with the immense physical energy that these people possess, but we can all keep ourselves in good health and keep our minds alert. To retain our sense of wonder and anticipation—one of the precious gifts that Youth possess—should be our aim. We should not lose an interest in new ideas, or be afraid of new things. So many of us tend to get into a dull, comfortable rut, and are too inert to hoist ourselves out of it.

This is not to suggest that older people should try and compete with youth in strenuous exercise and adventure. These are the prerogatives of Youth, whose muscles and body are supple, but there are mental adventures too, and in the end they are the most satisfying.

We can preserve our mental alertness and, above all, our sense of mystery. After all, it is a good thing to be alive and it is a wonderful universe to be alive in, if we only realized it. Let us keep our minds alert and curious, but abandon the restless instability of Youth. Serenity of mind, with knowledge of our limitations as well as our powers, coupled with a zest for living, is the greatest attribute of maturity.

OPENING WORDS

(The Rabbi M. S. Simmons, recently was the preacher at the Unitarian Church, Glasgow. The following were the opening words of his address.)

WHEN I worship with you normally, I enter this holy place with uncovered head. I do so even this morning, because Hillel, an ancient founder of the Pharisee sect of Jews said: Separate not thyself from the Congregation. The Occidental form of expressing reverence for Deity is to uncover the head; The Oriental form of expressing reverence for Deity is to cover the head. It was a gracious gesture of tolerance and understanding which prompted His Royal Highness Philip, Duke of Edinburgh, representing Her Majesty the Queen at the Jewish Tercentenary Dinner in the Guildhall last week, to cover his head during the Grace before and after the meal.

This thought is very instructive: It is possible for ceremonial acts to be diametrically opposites and yet to express the same feeling. It takes all kinds of flowers to make a beautiful garden, but one sun gives light to all the flowers. Religious experience may have variety of expression, but one Moral Law, and obedience thereto must be universal. Viscount Herbert Samuel, President at that Banquet, and also President of the World Congress of Faiths, made that point much better than I have tried to make it.

Let me commence our worship this morning from part of the Jewish Sanctus. Holy, Holy, HOLY is Jehovah of sabaoth, the earth is full of His glory. The first mention of "Holy," says the Aramaic paraphrase means, "God is Holy in the vastness of the highest heavens"; the second mention of Holy in the Sanctus as Isaiah dreamed he heard the seraphim singing it, refers to the truth that God is to be hallowed upon earth by men who see in nature evidence of the Creator's power; the third mention of the word "Holy" in the Sanctus means that God is to be hallowed by the practise of moral living. Thus will the Holy God be hallowed by man throughout worlds without end. The holy God is hallowed by our practice of RIGHTEOUSNESS. Let us sing to His praise.

WHY AND WHEREFORE?

What is the geographical distribution of Unitarian Churches in the British Isles?

IN Scotland there are churches only in the four big cities—Glasgow (south-west), Edinburgh (south-east), Dundee (east-midland), and Aberdeen (north-east)—in the counties of Lanarkshire, Midlothian, Angus and Aberdeenshire respectively. In the remaining 29 counties of Scotland we are unrepresented.

In Northern Ireland there are in County Antrim 14, and in County Down 18, Unitarian churches. In the other four counties we have nothing.

In Eire we have but two churches—Dublin (east) and Cork (south)—in the counties of Dublin and Cork respectively. The remaining 24 counties of Eire have no Unitarian cause.

In South Wales there are in Glamorganshire 16 Unitarian churches, and in Carmarthenshire two. In Central Wales there are 14 in Cardiganshire, and one in Breconshire. In the whole of North Wales and the remaining seven counties of Wales there are no Unitarian churches.

In the English counties we are represented as follows (alphabetically): Berkshire, 2; Cambridgeshire, 1; Cheshire, 23; Cumberland, 1; Derbyshire, 8; Devonshire, 9; Dorset, 3; Durham, 3; Essex, 3; Gloucestershire, 6; Hampshire, 5; Hertfordshire, 1; Kent, 5; Lancashire, 58; Leicestershire, 5; Lincolnshire, 4; London (Middlesex), 22; Norfolk, 4; Northamptonshire, 1; Northumberland, 2; Nottinghamshire 3; Oxfordshire, 2; Shropshire, 1; Somersetshire, 7; Staffordshire, 6; Suffolk, 4; Surrey, 4; Sussex, 8; Warwickshire, 5; Westmorland, 1; Wiltshire, 2; Worcestershire, 8; Yorkshire, 27.

From the counties of Bedfordshire, Buckinghamshire, Cornwall, Herefordshire, Huntingdonshire, Monmouthshire, and Rutland, our churches are to-day absent.

From the above analysis it would appear that, at any rate in Great Britain, the largest number of Unitarian causes are to be found to-day in the large towns, in the London area, and in the industrial and urban areas of South Wales and northern England (Lancashire, Yorkshire, Cheshire). In fact, London and northern industrial England account for 130 out of the 246 causes in England—for more than half.

It is natural, of course, to expect to find the largest number of Unitarian causes where the population is greatest. But a careful examination of the map would show that there are a good many fair-sized places where no Unitarian church at present exists.

Individual Unitarians and individuals who would be Unitarian if there were churches for them, are no doubt to be found in the areas which are to-day unrepresented by Unitarian

churches. To meet the needs of these there is the Central Postal Mission, Secretary, Rev. Rosamond H. Barker, 14 Gordon Square, London W.C.1. To unite scattered Unitarians and sympathizers was also founded in 1944 the National Unitarian Fellowship, Secretary, Miss Nora Gimson, White Gable, Much Birch, near Hereford.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Racial Brotherhood

SIR,—Your description of how some London Unitarians responded to the religious need of West Indian immigrants in their area made wonderful reading. It is paralleled by the story of an Anglican priest in the Sheffield area who lent his church hall to some Pakistanis for use as a mosque! This kind of thing can have immense effect for good in the lives and religion of us all.

Our cities are becoming more multi-racial every day. Great opportunities for Unitarian social and *religious* witness exist in this situation. I am hoping that as a result of our forthcoming conferences on racial problems the Social Service Department will be able to set up a Race Relations Group that will examine how best our Movement may contribute not merely to the relief of racial tensions, but to the promotion of that new life and spirit which can emerge from the coming together of men and women from different backgrounds.

In addition to this bit of fraternal enterprise in London we have a Caribbean Club at our church in Ipswich and an International Circle at Hull. Perhaps there are many more such. May I ask readers to tell us, through your columns, of any work undertaken by their churches for the betterment of racial understanding? I should be happy to suggest speakers for any groups wishing to have a meeting or discussion on the subject.—Yours,

Stannington. *Tom Wardle.*

Essex Hall and Ministerial Stipends

SIR,—I, as a member of the Huddersfield Church, am being asked to contribute to the Essex Hall Fund. Now, while this may be a very worthy object for our contributions, I just wonder whether it should be accorded first place for any money we might have to find to the Unitarian Cause.

We do not know the exact state of this Essex Hall Fund—what is the amount fixed or the absolute minimum necessary, or whether the movement will be benefited, above all other needs, by the rebuilding of Essex Hall.

I have in mind another need—that is, the need to give the ministers of our movement a reasonably adequate salary. When we consider the growing list of vacant pulpits, the shortage of good men coming forward, and the dire need which some of our ministers experience—I just wonder which is the most important, the rebuilding of Essex Hall or the elevation of the status of our ministers. Would we not all agree that men are more important than buildings—and that without the right type of man coming forward, our movement might eventually find itself in danger of perishing.

I believe I am correct in stating that this year, almost every industry and profession has given, or is about to give, to its members an increase in wages and salary. Where do our ministers stand in this "progression"? While not suggesting that we should try to make ministers' salaries competitive, I think a little more needs to be given to make them adequate.—Yours,

Huddersfield. *F. Vickerman.*

Tune Wanted

SIR,—I have been seeking for some time to find a setting for the "Te Deum" as printed in "Orders of Worship" which could be used by a congregation in place of the usual chant tunes. A straightforward unison setting would be best I think. Could any of your readers put me in touch with anything. I should be grateful for any information.—Yours,

37 Woodfield Cres., Kidderminster. *H. D. James.*

A Conference

On July 14 there is to be a conference on "The Theology of Race Relationships", organized by the Social Service Department of the General Assembly at the Unitarian College, Manchester. The following are to be the speakers:—

Bax Nouwete, M.A. (South Africa) has special knowledge of economic relations in multi-racial societies. He is Lecturer in Economics in the University of Hull. Gene Sharp, M.A., U.S.A. journalist, who has made special study of race relationships in both North and South U.S. and is particularly informed on recent developments in South as result of the de-segregation policy. Tom Wardle, Lay Pastor Stannington Chapel. Mr. Wardle has lived in Asia and South Africa.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

THE MIDDLE EAST

London: At the recent meeting of the Laymen's Club, held at the Royal Empire Society, the members heard a very interesting address from Mr. Philips Price, M.P., on the "Problems of the Middle East". He said it was the most exciting portion of the world. There was serious tension there, due largely to the rise of nationalism. In describing how nationalism had arisen he had to give an historical survey of the area. In South-East Europe the first stirrings of it arose after the first World War, but the Middle East remained static. He traced the position over the last 50 years. There were three groups in the area extending from the Bosphorus to the Persian Gulf, in which there were three distinct languages. (a) Turkish. This came under the influence of Islam and consequently found it difficult to throw off that influence. It must be remembered that Islam is not only a religion but a temporal life ruled by the religious tenets.

But the revolution of Ataturk made a change and he decided on the necessity of more modern ideas. Now Turkey is the one country in the Middle East that is sound economically and politically. Tension does not apply to Turkey. (b) Persian. The culture and language of this country has spread to India and part of South-East Russia. The Persians are one of the oldest people and Persia is the home of Zoroastrianism, and although Islam has spread its influence into the country, the people are Persians first and Mohammedans second. (c) The Arabs. They are a Semitic people and interpreters of the Koran who insist on the right to interfere in civil matters. The Turks are modernized, the Persians are going that way, and Arabs are half way on that road, but no one knows which way they will go.

The young people of Egypt are rebelling against the patriarchal rule, which has prevailed there. The politics of the Middle East at the present time were chiefly concerned with the total abolition and destruction of the Jews, and there was no sign of a settlement. Even so there were complications as the various nations were not united. Local conditions varied. Saudi-Arabia depends on oil but is not spending the income derived from it to improve the welfare of her people. Iraq has the best future because of oil and the waters of the Tigris and Euphrates, but the country is using the revenue well, developing the country and improving the lot of her people. Iraq and Egypt were two opposing nations and Egypt and Saudi-Arabia think they can play off against the West. We have plenty of friends amongst the Arabs, but we want to go the right way about it if we wish to retain their friendship. It must be remembered, however, that the days of the old Empire have gone and we must help our friends there. The cold war was shifting emphasis; it was less military and more economic.

Glasgow: On Sunday, May 20, the Rev. Margaret Barr, at present on leave from India, addressed the congregation. Miss Barr said that if her many years in India had taught her anything it was that men were apt to over-emphasize their particular aspect of religious truth to the detriment of the whole truth. God had revealed himself more than once and had spoken on many occasions. Although not born into the Unitarian faith, Miss Barr said she had found in her adopted Church a branch of Christianity which satisfied doubts and also provided an outlet for the need to worship God. She also said that religion in the present day seemed to concentrate too much on theologies and creeds. The true God is not to be given one name only and no man could deny or confirm things concerning him. Miss Barr drew attention to the use of the word "Missionary" and said that she did not mean by that one who preached that only Christianity is right. The true missionary does not prate about God but reveals him. Unitarians, said Miss Barr, should not only preach a rational theology but attract people by sympathy and understanding. In conclusion, Miss Barr said that the world to-day needs "spiritual

sustenance" and Unitarians should possess that radiance that draws all people to its Cause.

At an informal meeting in the Church Hall after the Service Miss Barr exchanged views with members and friends of the Church. The Rev. Margaret Barr left Glasgow Unitarian Church with sincere good wishes from all for herself and for her work in India.

CENTRAL POSTAL MISSION

The Annual General Meeting was held in University Hall, Gordon Square, on Thursday, May 24, at 7 p.m.

It was a fine gathering of members and friends, comparable, the writer thought, to the days, half-a-century ago, when he came into Unitarianism via the the Central Postal Mission.

Perusal of the published report shows that the Postal Mission is still a vigorous and thorough-going missionary concern, under the able secretaryship of the Rev. R. H. Barker.

The work in Suffolk was founded in 1892—in Bedfield; but Framlingham, the sister church, goes back to the 1660's. The two churches are linked in the devoted ministry of the Rev. W. Broadbent, who took over the succession in 1926.

Dr. Tarrant then addressed the meeting on "Unitarians Undeclared." One expects to be led into the pastures green of religious experience, when Miss Tarrant speaks. And so it was.

The Rev. F. Hankinson took the opportunity of this meeting to relate how he has been corresponding, on behalf of Unitarianism, with the author of the recent life of Octavia Hill. A.C.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 17th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. Arthur W. Vallance, 6.30, Rev. Elspeth R. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. W. Hill Warring
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. F. Collinson
Bath, Trim Street Chapel, Unitarian, 6.30, Mr. G. J. Pelly
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bethnal Green (see Stepney), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bidston Road, 6.30, Rev. Maurice Jones
Birmingham, Church of Messiah, Broad Street, 11, Rev. J. McGraw, 6.30, Rev. J. Bright
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton (Lostock) Unitarian Chapel, Stone Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Chegwin
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mrs. E. Savage, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lowne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. R. H. Williamson
Cheltenham, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss H. Dixon-Williams
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Congleton, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. F. C. Williams
Coventry, Highland Road, 11, Sunday School, 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Croydon, Unitarian Church, Wellesley Street, 11 and 6.30, Mrs. M. R. Dixon
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Mr. W. McMillan Styal, 6.30, Mr. P. M. Brown
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
Derby, Friar Gate Unitarian Chapel, 6.30, Miss A. Short
Ditchling, Old Meeting House, 10.45, —
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. N. J. Tearn
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. C. M. Kelly
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. T. H. Jones
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. A. M. McKeown
Glasgow, Unitarian Church, Pitt St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 2.45, Rev. Barbara Thomas
Gorton, Wyld Street Church, 11.15, Rev. R. Tuke Gray
Great Chesters, Hale Barns, 10.45 and 6.30, Rev. John Smith
Halifax, Northgate End, 10.45 and 6.30, Supply
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dudley Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Mr. F. Knowles
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. J. Quirk, 6.30, Mr. G. A. Birks,
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McElderowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimberall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. Heming Vaughan
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission Mill Street, 6.30, Rev. J. Kerr Menzies
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. F. Lewis
London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. Hankinson
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Mrs. A. D. Mitchell
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. W. Waddington
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. John Wilson
London, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. Dudley Richards
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 2.45 and 6.30, Rev. A. W. Vallance
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bounds
Manchester, Monton Church, Eccles, 10.45, Rev. W. Hill Warring, 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Rusholme Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, S.S. Anniversary, 2.45 and 6.30, Mr. D. C. Dean
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sermatt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. Peter Jones
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. T. E. Dalton
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Dr. Alfred Hall
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Notte Street Road, 11 and 6.30, Rev. R. H. Kershaw
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunning
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants, The Meeting House, 11, Rev. Margaret Barr
Rochdale, Blackwater Street, 10.30, Mr. D. Wills, 5, Mr. D. Ellis
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. G. W. Parkinson
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Williams, 6.30, Mr. H. Mathews
Sheffield (Attercliffe), 6.30, Mr. T. H. Mann
Sheffield, Fulwood Old Chapel, 11, Mrs. Sorrell, 6.30, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. M. Courtenay Harris
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Supply
Southampton, Kell Memorial Hall, Bellevue Road, 6, Rev. A. Margaret Barr
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Grantham
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hinchliffe
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Whitworth
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stevens, 6.30, Supply
Stratford, Hanwell Free Christian Meeting House, 11, Rev. B. Victor
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Victor (also 11, First Sunday in the month)
Swindon, Swinton Hall Road, 10.45 and 6.30, Supply

Continued on following page

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London District Provincial Assembly

SUMMER QUARTERLY MEETING

The Unitarian Church, Maidstone

SATURDAY, JUNE 23, 1956

3.00—SERVICE: THE REV. D. P. MAW, M.A., B.D.
4.00—TEA: Price 1s. each.
4.45—CHAIRMAN: THE REV. J. P. CHALK, President.
SPEAKER: THE REV. R. W. SORENSEN, M.P.
SUBJECT: "THROUGH MAN TO GOD."

Holidays Abroad

TWO VACANCIES, Lugano (July 2-13); ONE VACANCY, Norway (August 4-17); FIVE VACANCIES, Davos and Austria (August 13-24). Unitarian parties. Lone travellers welcome. Rev. Parkinson, 32 Windsor Road, Doncaster.

Continued from previous page

TAUNTON, Mary St. Chapel, 11, Rev. W. H. COMMIN, 2.30, Sunday School
TIVERTON, Old Meeting House, Ashford Road, 6.30, Rev. G. KIDDLE
TORQUAY, Unitarian Church, 10.45, 2.15 and 6, Rev. J. B. TOWER
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES RATTRAY
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
WALLASEY, Brighouse Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cross Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. C. B. WRIGHT
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Rev. W. T. WILKES
YEOVIL, St. Swithington Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFITH
MELBOURNE, Unitarian Church, Cathedral Place, C.1: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PEATTIE, 19 Chelsea Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTERILL. Meetings as advertised
BRAIDWOOD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ARTHUR CARRUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Services suspended. Enquiries—Mrs. Wayte, Tel. 41 - 272.

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTRAY

Evesham: The annual meeting at Evesham of "The Protestant Dissenting Ministers of Warwickshire and neighbouring Counties" was held at Oat Street on May 16; it was the 174th meeting. The preacher at the service was the Rev. J. E. Bright, of Cradley. Following the meeting was the usual "asparagus luncheon" which was presided over by the Chairman of the Congregation, Mr. K. Gill Smith at which the usual toasts were drunk including the great toast of "Civil and Religious Liberty all the World Over" which was eloquently and memorably proposed by the Rev. Charles Simpson, of Stourbridge. After the luncheon most of the company adjourned to the residence of the chairman and had tea on the lawn.

On Monday, May 28, a congregational meeting was held to take farewell of and to make a presentation to the Rev. Priestley Phillips on his vacating the pulpit after a ministry of nine years. There was a good attendance. The Chairman (Mr. Gill Smith) paid a high tribute to Mr. Phillips referring especially to the exceptionally high quality of his sermons, stating that he knew that Mr. Phillips was regarded throughout Unitarian circles generally as a very fine preacher. He called on Alderman Mrs. Nightingale to present Mr. Phillips with books, music and a cheque to which some 60 persons had subscribed. In making the presentation, Mrs. Nightingale also spoke highly of Mr. Phillips and of his nine years' successful ministry at Evesham and wished him health and happiness in the future. Mr. Phillips thanked Mrs. Nightingale and the congregation, saying that his ministry at Evesham had been a happy one and that he hoped to visit his old congregation in the future.

Crewe: The Sunday School Anniversary Service, in connection with the Crowning of the Rose Queen, Miss Dorothy Smith, was held on Sunday, June 3. There was a record attendance of 260. The children made a pretty picture as they walked in procession around the Church carrying bouches of flowers led by the retiring Queen and the Queen-Elect and their trainbearers.

The Anniversary music was repeated again on Monday evening. This was the best attended and the most successful financially for many years.

Australia: Seaford Community Church, Victoria: Another year (the sixth) of successful activity can be recorded. A new venture is the distribution of a four-page removed publication, the "Community Church News", monthly in the neighbourhood. The growth of the Sunday School and, on special occasions, the inadequacy of the seating accommodation for the congregation, have made another extension to the building urgently necessary. A building fund has been started and a recent garden fête realised the sum of £45 towards this object.

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